THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."—Acts xxii: 16.

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THE SOUTH SEA ISLANDS.

The following is a portion of a letter written from Papeete, Tahiti, one of the Society Islands in the Pacific Ocean, by Elder Frank Goff.

Perhaps a brief sketch of my labors, the character of the people and a description of the islands will prove of some interest, so I will endeavor to write them.

In company with thirteen other Elders, I left Salt Lake City, February 25, 1893, and on the 21st of March, we cast anchor inside the large coral reefs, in the peaceful harbor of Papeete.

It was at this place that I spent the first eight months of my time. Tahiti is the largest island in the Society group, and is commonly known throughout the Pacific as the paradise of the Pacific, and no doubt but what it is. Like all other islands of the group, it is of volcanic formation, and is surrounded by large coral reefs, that afford great protection to its beautiful sandy shores. The boisterous breakers come pouncing upon these large reefs with the roar of thunder as if they would grind them to powder, and then they form a continuous cataract of foam for miles in width.

Tahiti has one of the finest harbors found in the Pacific. It is called the Bay of Papeete, meaning "water-basket," when literally translated into our language.

The island has towering, vegetation-covered mountains, the highest of which reaches an altitude of 8,000 feet above the level of the sea.

It is estimated that there are in all about 6,000 inhabitants, which number is comprised of Europeans, Americans, Chinese and natives. There are, I understand, some 200 Chinese who are all becoming quite wealthy.

The largest city is that of Papeete, which is a pretty little place. Many of the arts of civilization are pursued here. The prevailing

religions are as follows: The Protestant, Catholic, Seven Day Adventist, Josephite and Mormon. The Catholics have fine large churches and many converts all over the island, as also do the Protestants. Several papers in the French and Tahitian language are printed regularly at Papeete. Day and Sunday schools are carried on regularly by the two last named churches.

Tahiti was first discovered in the year 1767 by Captain Geo. Wallis, and later on by Captain Cook. The year 1844 brought with it no little alarm and uneasiness to the natives, as that was the beginning of the four years war with the French, who after such a long fight succeeded in taking possession of the fair island and immediately established their government there.

Since that time the natives have been gradually going down in morals and honor, and at present, truth, honor and virtue are almost unmeaning terms with a great many of them, and the laws of chastity are violated most freely. Sunday is the day singled out by them as a day of merriment and drunkenness, and the streets on this day are crowded with drunken men and women, and all smoking cigarettes.

The English missionaries landed here as early as the year 1789, I think, and not until they had been here a term of 50 long years did they succeed in getting the Bible translated into the Tahitian language.

No one can read of the missionary work in the Pacific without admiration for the men who abandoned home and friends to go to unknown and savage lands in service of their Master. But only they who have witnessed the results of their labors, can fully appreciate the work that has been done in some respects.

Landing among cannibals of whose language and customs they were ignorant, themselves and their families were in frequent peril and deprived of all congenial society. The missionaries for years fought a weary and disheartening battle.

It is the missionaries of the Church of England that I have reference to, and although they do not see the Gospel in the light that we do, it is no reason that we should try to crush them down to the earth, with abusive and improper language, but speak of them as we find them to be—honest men in their convictions.

When I look at their efforts to bring the natives out of their heathenism, and in trying to establish the Gospel as they understood it among the people causes me to sympathize with them. Of course they did not, as we do, go forth without purse or scrip, but for money. If this was the only incentive that induced them to come here among cannibals, then I do not think that any sympathy is due them. But if they came wholly with the desire of assisting and doing the natives good, believing that they were on the Lord's errand, then I agree that much credit is due them.

The love of money, no matter how great, could never induce or persuade me to forsake all kind friends and loved ones and go to the regions where cannibalism predominated, to spend the greater part of my life there, not knowing the hour when I would be likely to be converted into a mutton roast to be devoured by those man-eaters. No, never; and I think that

those who left their homes in early days to come here when cannibalism existed, must have had something more in view than avarice, and therefore I feel to admire them for their grit and strong determination.

Perhaps enough has been written on missionaries. The natives as a rule are very proud, self-conceited and strong willed, and a very deceiving set. But believing as we do, causes us to be more forbearing with them than we otherwise would, for we understand that they are of the chosen seed, and that great promises are made to them if they will only do God's will and keep His commandments.

The white people of Papeete tried hard to show us the impossibility of doing the natives any permanent good; and the only argument they could bring up to prove it was our strongest one for the advisability of our usefulness here, viz: That the natives were depraved and ignorant. They being such, proved conclusively to us that we should remain with them and assist them in every possible way by sowing seeds of life and good conduct among them, that perchance some might fall in good ground, take root, thrive and bring forth fruit, thirty, sixty or even a hundred fold. They are a stalwart and fair looking race, and some of the females, I must confess, are—well if they were in our country, they would be called handsome. Capt. Bligh of the ill-fated English ship *Bounty*, in his writing about them, said: "The women of Tahiti are handsome, mild and cheerful in manners and conversation, possessed of great sensibility and have sufficient delicacy to make them be admired and beloved."

The cooking of food is done under ground as follows: A hole is dug and filled with wood laid crosswise and then covered with small, heavy rocks. The wood is set on fire and by the time it is consumed the rocks are red hot and are leveled off and covered with beaten up banana trees to preserve the food from the fire. The food, taro and fish, is wrapped up in green leaves and tied up in bundles that are to be neatly laid upon the covered rocks. A thick covering of green leaves is placed over the bundles of food and then a thick one of earth upon that and in the course of a few hours (sometimes eight) the food is nicely baked. Both sexes do the cooking. Saturdays are the cooking days and are called by them "te man mahana maa" (food days) "maa" meaning food, "mahana" day, and "te man" places it in the plural form. When the taro, which is the staff of life, is baked, some portion of it is beaten into popoi, which is flavored with the banana, etc. This is my favorite dish, though perhaps I had better not tell you how it is made and flavored, for fear of prejudicing you against it and making you always think of it whenever you meet me.

The fruits that grow here are as follows: the orange, lime lemon, cocoanut, mango banana, chestnut, pine-apple, mummie apple, native apple, guaca, fei, melons, etc. Cotton, coffee and arrow-root and copra are the chief exports. Sugar and honey and molasses are made in abundance.

The natives, in a few cases, have proven to be clever fellows and have so far advanced that they now have good occupations, such as printers, clerks, ship-captains, carpenters, photographers, watchmakers, ministers, cooks, tailors, etc. They are all good sea-faring men, and some have mastered the art of navigation almost to perfection.

Of course we cannot expect as much from the natives as we could from a class of more intellectual ability, and therefore we are willing to sacrifice our feelings, in order to be able to put up with them, and help to raise them from their fallen condition unto that position that is so necessary for their enlightenment and progression in this life, and thereby be prepared for the life to come.

I, for one, feel to rejoice to think that my lot has been cast for a short time among them, in trying to help them, and it is with abundance of joy and gratitude that I am prepared to say that success has crowned my efforts in that respect and I begrudge not the time I have spent with them.

As I have told you about spending eight months on Tahiti, you will perhaps wonder where I have been since then, so if you will forbear, I will tell you.

November 29, 1893, I, in company with Elder J. M. Fox of Salt Lake City, landed on the little isolated island of Tilbuai, some 400 miles south of Tahiti, and within 30 minutes of being on the Tropic of Capricorn. Tubuai is a mere speck, being no more than 20 miles in circumference. Its highest peak reaches an elevation of 1500 feet above the sea; it has considerable cultivatable land, and tropical vegetation thrives well there. Tubuai is a beautiful little island, its climate pleasant, and frequent winds prevail. It has a lovely sandy beach all around, which is protected from the angry breakers by large coral reefs, that are about a mile out at sea. Between them and the shore, is a peaceful harbor and a passage for ships. This island has a population of 446. Three churches are established there. The Mormons, Josephites and Protestants. Ours has the largest membership. It has only two white residents, an old German and a French police. Food is very scarce at times there, and in the year 1895 there was a big taro famine, and two missionaries from Utah often had empty stomachs, as was the case with all the natives of the island.

There is nothing on Tubuai to create pleasure or enjoyment, nothing to awaken a thought of civilized life in one's mind; no towns or cities of commerce; no railroads to traverse its surface laden with nature's vegetation; no electric wires are stretched through its dark, dismal forests and vegetation-covered mountains, by which messages could go from one busy mart to another; no machinery to awaken the echoes of nature's wild solitude, no sound of civilized life. No one to see but natives. All is silent. Nature presents her charms in sublime excellence before no cultured gaze. Sometimes three months would pass and no news come from home, as there were no direct ship lines between there and Tahiti, the terminus of the American Mail Line. But whenever a vessel came from there we generally received our mail for three months, and then Solomon's proverb was fulfilled, which says: "As cold water is to the thirsty soul, so is good news from a foreign country," though some of it was four months old.

Two months after our arrival on this island, Elder Fox was released to return home, ill health being the cause, and I was then left alone for four months under the above conditions. I was, however, joined by W. H. Seegmiller of Richfield, on May 31, 1894. This was the first time I ever met him. In ten months he was released to return home, as his term had

expired, and Bro. F. C. Rossiter, of Salt Lake City, took his place, and he is still with me. During our stay there, we baptized 46 persons and blessed 22 children, and performed other labors too numerous to write now. When twenty-seven months had passed, since my arrival there, I, in company with Elder Rossiter, left the fair island that had become like home to me, as I knew every man, woman and child there and they knew me. And when walking along the streets, they would cry out to me: "Haere mai Farani i te fare nei, a tahoro ai i te popoi na oe," (Come in the house, Frank, and eat poi,) and the day I bade them good-by, caused no little grief in their hearts as well as my own, and I thank God for the experience I gained there and for the success I met.

It was on the 2nd inst. when we left there on the native-made little vessel *Tepaita*, run entirely by natives. Her capacity is 18 tons. She was loaded down apparently to that extent, when we first went on board, as we could not see standing room. There were 70 hogs, scores of chickens, 3 tons of copra, and about 30 natives and their luggage, and we were packed together like sardines in a can. Land was sighted at 4 p.m. on the third, but by the time we reached it, it was too dark to go ashore, so we sailed around all night, and there was a heavy storm which we endured as though we were beasts, having no shelter. When we awoke on the morning of the 4th, we were about 5 miles away from land and a dead calm prevailed, and it was just 1 p.m. when we set foot ashore. The distance traveled was 110 miles west of Tubuai.

We are the first Mormon missionaries to land here. The Protestant religion bears full sway here and all the island belongs to it, and as a result, we met with anything but a cordial reception by the people. Still it was as much of a pleasant reception as we expected, as we knew how very prejudiced they were against the Mormon Elders.

Lying some 300 miles southwest of Tahiti, in latitude 22 deg. south of the equator, in longitude 151 deg. west of Greenwhich, is the island of Rurutu. It belongs to the Austral group and is but a mere speck in the vast Pacific, being no more than from thirteen to fifteen miles in circumference. It is also of volcanic origin and is surrounded by a coral reef, lying close to its shores. No haven of rest is to be had here for the vessels and but very narrow passages to let the boats ashore.

This island has towering mountains, two of which, the Manureva and Taurama, gracefully extend to an altitude of 1300 feet above the sea. From these two peaks the two native schooners derived their names. Unlike Tubuai, this island has abrupt cliffs of rock standing at the water's edge. Upon these the wild goats, though few in number, roam. Against these gigantic walls of rock the turbulent breakers in their wild and restless commotion, dash with tremendous force and with the roar of thunder, forming a cataract of foam. Lying between these cliffs are large valleys, circular shape, and in those the produce of the island grows. Clear, running streams make their way through the valleys into the vast ocean and there they are lost track of forever.

In three of these valleys, are three nicely laid out towns, nestling at the foot of the mountains. Each of these has a population of from 300 to 500

The towns are irregularly laid out into square blocks, and are enclosed with good, substantial rock walls, to keep out the herds of hogs that are turned loose to monopolize the narrow lanes. The towns are connected by deep, narrow trails across the mountains. Each town has a nice church, a school house, and a jail; the churches are a credit to any country, or I should say to this one. About 100 scholars attend each school. The island is ruled over by a king. His name is Epatiana. He is a large, ignorant-looking boy of about 18 summers, and is one of the worst rowdies on the island, and there is no power to touch him. The first time we met him he was just landing from an excursion trip to the island of Rimatara, near by. And you need not be told that I was surprised when told that he was the king of the island; for instead of being dressed in a garb of rich apparel of some kind, with a crown about his head, as I had expected, he had nothing whatever on to indicate his supreme power. His costume was composed of a red breech-clout, a red woollen shirt and upon his bare head an old dried up wreath of faded flowers, such as is worn by all rowdies. When we spoke to him about his island, he dropped his head, as he sat upon the sand, and blushingly answered us. We told him who we were and where we were from, saluted him and left him with very different ideas formed about the king of Rurutu, than we had before meeting him. This was the first monarch of the kind I ever saw, and the first time we were ever under the reign of a king. The island is under the French protection, still it regulates and governs its own affairs, and the French have nothing to say in that respect. The king has judges under him, who make the laws and enforce them while he is in his childhood days.

The people of this island appear to be very reticent and will hardly speak to us, as they know that we are Mormon Elders,—they being Protestants. No doubt they have been warned by their minister to beware and have nothing to do with us, as they think we are wolves in sheep's clothing, come to deceive and destroy them, and therefore we cannot have access to their hearts as we otherwise could were they not prejudiced against our religion. One or two, however, come around occasionally for curiosity sake, and lately they begin to talk a little, but it is impossible to present them with any tracts or anything, as they will under no consideration accept of them, as they fear they will grieve their minister. One told me that his minister had envy and jealousy in his heart and was very wrath because we were here. The people here, in my way of thinking, are the most impotent, obstinate, reserved and unfascinating class of natives I ever met. But the cause of such we wellknow, therefore we must be patient and wait until the Lord opens up the way before us, for He surely will if the right time has come for them to receive the Gospel in its true light. It no doubt will be a big sacrifice for the natives to leave their old church that their fathers belonged to, and it is the only one they have been told that is acknowledged by Christ; and again they have such nice meeting houses, and to leave them is, to a native, like leaving home and going where there is no place of protection. Still when they get to understand the Gospel in its true light it may not be such a sacrifice after all, but a native is a native wherever you find him,

and it is difficult for him to see why a person cannot get to heaven as well by being in one church as another. Some tell us, "you are right and so are we, as we both are guided by the laws of the Bible," etc. My prayer ascends daily to the throne of Heaven in behalf of this people, that they may have a spirit of investigation, and that they may see the gospel in its truth and simplicity.

ARRIVALS.—The following named Elders from Utah arrived in Liverpool to-day, per American Line steamer, *Rhynland*. For the British Mission—Joshua H. Paul, Logan; Joseph J. Paul, Salt Lake City. For the Swiss and German Mission—Frank W. Penrose, F. W. Freeze, Salt Lake City. For the Scandinavian Mission—W. S. Christofersen, Brigham City.

APPOINTMENTS.—Elder Joshua H. Paul has been appointed to labor as a Traveling Elder in the Scottish Conference.

Elder Joseph J. Paul has been appointed to labor as a Traveling Elder in the Norwich Conference.

AN ECCENTRIC PREACHER.—Many stories are current about the late Rev. Peter Mackenzie, the eccentric preacher of the British Wesleyan Conference. On one of his numerous visits to London, he one evening went in company with a friend to Madame Tussaud's waxworks. Going from room to room, he came to the Hall of Kings, and entered the golden chamber, where he saw the reading-chair of Voltaire. "And this belonged," said he, "to the man that was going to pull down Christianity and sweep the religion of Jesus from the earth." Then seating himself in the chair in his own inimitable style, he exclaimed as wondering visitors crowded around him:

> Jesus shall reign where'er the sun
> Doth his successive journeys run,
> His kingdom stretch from shore to shore
> Till suns shall rise and set no more.

At Brighton on one occasion he prayed: "Lord, save the Methodists, for they are running after the Independents; Lord, save the independents, for they are running after the Church of England; Lord, save the Church of England, for she is running after the Church of Rome; Lord, save the Church of Rome, for she is running after the devil." Lecturing once on the Tongue, he commenced by saying: "The subject of my lecture is in everybody's mouth." In his lecture on the Devil, he said: "Why, the very name of the devil is bad. No one likes to hear it. Take the 'd' away, and it is 'evil'; take the 'e' away, and it is 'vile'; take the 'v' away, and it is 'il'; take the 'i' away, and it leaves that bad place that nobody wants to go to."

A SINGULAR fall of an aerolite occurred at Broulx, near Anmur, Belgium. Two men were working together in a field, when one of them was dashed to the ground by a blow which broke his rake. On regaining consciousness he discovered buried in the soil a large stone weighing about 26½ pounds, and of a yellowish color.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 24, 1896.

KNOWING RIGHT AND DOING RIGHT.

It would be safe to affirm that the majority of people of mature years are better educated in the knowledge of what is right than they are trained in doing right. To know what is right and what is wrong is not enough to insure proper action, for there are people who possess a high sense of justice and proper conduct who are not capable of doing right in any way proportionate with their knowledge.

It is not difficult to understand why this is the case. A person with ordinary intelligence can learn theories much quicker than he can acquire practice in putting them into effect. It is said that it is possible to master the rudiments of music by a few hours' study, yet it takes years of constant practice to become an accomplished musical performer. There are people who are good judges of the work of an artist, they know a defect in a picture, and can tell what is needed to remedy it, in fact are artists in theory, but cannot paint or draw a picture because they lack practice. It is the same with moral conduct: there are those who have a high ideal of what they should be morally but are not able to live up to their own standard. This is because their actions have not been trained so thoroughly as have their thoughts.

It is of no benefit to point out this condition of mankind unless by so doing something practical can be suggested to improve it. But there is a way by which one can learn to do right as well as to know it, and that is by practice. A person though he may know right and wrong, cannot be a Saint all at once, without practice, any more than one can be a musician without practice, though he understand the theory of music. When a child receives a lesson in music his teacher requires of him that he should immediately put the teachings of that lesson into practice. Unless he does this he is not prepared to receive the second lesson; and while he may comprehend and remember the instructions given, he will never become a practical musician unless he performs the exercises assigned with the instrument upon which he intends to perform.

It is much the same with religious training. When the Saints go to a meeting where instructions are imparted, the Spirit of the Lord prompts each individual to appropriate to himself that counsel or instruction that is most suited to his requirement. At the time he hears it he feels that it is good, and resolves to put it into practice. But the common failing is to postpone the carrying out of the good resolve till a future time; and he dismisses the matter from the mind with the intention of taking it up

again. This is just where the mistake is made. By putting it off for future consideration it is forgotten and the habit of procrastinating or delaying is strengthened. The putting into practice of counsel or advice that is looked upon as good to follow should not be postponed for any cause, but should be kept in mind and put into operation at the very first opportunity. By making this a practice one can improve with rapidity, just as the child who is studying music improves by practicing the lessons as they are given.

The Elders in the missionary field have proven to their satisfaction that the best way to become competent in preaching the Gospel is to never neglect an opportunity that presents itself, and to never refuse to speak when called upon. By taking this course they never fail to make improvement in public speaking. By taking a similar course, that is, by never refusing or neglecting to put into practice the good counsel received, a person can learn to do right as well as know what is right to do. Every time one performs a known duty he is strengthened and better prepared to do other duties; and every time one fails to do what he knows to be proper he is weakened, and is more liable to fail again in the performance of duty. E. F. P.

MUSICAL PROGRESS IN UTAH.

A few years ago President Eliot of Harvard University, visited Salt Lake City. During his stay there a public reception was tendered him in the Tabernacle, at which the Tabernacle Choir sang several selections, among which was Handel's famous "Hallelujah Chorus." The distinguished educator made a speech during the evening, in which he compared the settlement of Utah to the founding of New England, and remarked that it took two hundred years to educate the people of New England sufficiently for them to sing the "Hallelujah Chorus" with such finish as it had been rendered that evening. This complimentary tribute reflected credit not only upon the choir but upon the community as well. It showed what a high degree of culture had been reached in such a short time—for it was less than fifty years since Utah had been settled.

Three years ago two hundred and fifty members of the Salt Lake Tabernacle Choir went to the World's Fair held in Chicago, Illinois, and there sang in competition with the leading musical organizations of the country. In the grand choir contest they were awarded second prize. On their way going and returning they gave a series of concerts in the principal cities through which they passed. At each place they were listened to by large and enthusiastic audiences.

Last October Utah again distinguished itself in the musical line by the holding of a great *eisteddfod*, or musical festival, in the Tabernacle at Salt Lake City. This was under the auspices of the Cambrian Association of Utah. The adjudicators, who were musicians of national fame, declared it the greatest gathering of the kind ever held in America, and expressed their surprise at the excellent rendition of music of such a high order as that to which they had listened.

Last April a number of singers from Salt Lake City, mostly members of the Tabernacle Choir, made a very successful trip to California. They gave several concerts in the principal cities, and were highly praised for the excellence of their singing.

Once more Utah is attracting the attention of the country with her musical genius. Three hundred members of the Tabernacle Choir, the Kights of Pythias Band, and the friends of these two organizations, making a company of over four hundred in all, attended and took part in an *eisteddfod* held in Denver, Colorado. There the Choir were so highly appreciated that their services were demanded at every session of the festival. Their singing was considered the greatest attraction on the program. The Knights of Pythias Band won the first prize in the band contest; the ladies' chorus took first prize in the chorus contest; and Utah artists won prizes in every competition they entered. This was indeed more than they could expect in competing with the musicians of a place so populous and cultured as Denver.

Utah is rapidly becoming noted as a musical center, and her citizens are justly proud of the fact. In other arts, and in science and education in general she is well up in the front ranks. If the civilization of a people is indicated by its advancement in the arts and sciences, Utah is by no means behind the rest of the country.

RELEASE.—George Foster, who has been laboring as a Traveling Elder in the Norwich Conference has been released to return home September 24, 1896. On account of ill health it was considered wise to release him, although he has been an energetic missionary, and was very anxious to remain longer.

IRISH CONFERENCE NOTICE.—The Irish Conference will be held at No. 17 Cluan Place, near Mountpottinger Junction, Belfast, on Sunday, October 11, 1896. Meetings commence at 10:30 a.m., and at 1:30 and 6:30 p.m.

SCIENCE AND RELIGION.

IN the *Forum* for September Charles Kendall Adams reviews at length a work by Professor White, entitled "A History of the Warfare of Science with Theology." The reviewer calls it one of the most important historical monuments yet reared by American scholarship. Great learning and patient research extending over many years have been treasured up in the volume of Professor White.

The aim of the work is, as the title indicates, to prove that there has been a steady war between science and religion, and that the interference with the former in behalf of the latter always has resulted in disaster to both, while untrammeled scientific investigation has had the opposite effect. The author endeavors to show that the statements on which theologians built their systems are really of no more historical value than the mediæval myths that cluster round some prominent names in the Roman church. He thinks that the early history of the Jews was much like the early history of every other race, and that much that is narrated as fact

is simply fiction on a par with the story of Alice in Wonderland, intended for people of a low stage of intellectual advancement.

Strange to say, the author does not conceive that this view can result in any "harm to the Bible." He says:

> On the contrary, this divine revelation through science has made it all the more precious to us. In these myths and legends caught from earlier civilizations we see an evolution of the most important religious and moral truths for our race. * * * What matters it then that we have come to know that the accounts of creation, the fall, the deluge and much else in our sacred books were remembrances of lore obtained from the Chaldeans? What matters it that the beautiful story of Joseph is found to be in part derived from an Egyptian romance? What matters it that the story of David and Goliath is poetry; and that Sampson, like so many men of strength in other religions, is probably a sun myth? * * The more we realize these facts, the richer becomes that great body of literature brought together within the covers of the Bible.

This is Professor White's conclusion, the logical force of which probably very few will perceive.

As an illustration of the method by which the premises are established the reviewer of the work refers to the Old Testament story of the transformation of Lot's wife into a pillar of salt. The author points out that theologians for two thousand years believed that this pillar still remained at the shore of the Dead Sea, but when the matter was looked into, it was found that none had ever seen it. In a similar way he points out the gradual evolution from the Fetich to Hygiene; from demoniacal possession to insanity; from Babel to comparative philology, and so on. It is contended that on all these lines science has slowly triumphed against religion.

As far as can be judged, the author in most of his arguments makes no distinction between the actual statements of the sacred books and the interpretations of theologians. It is the latter that have been the subjects of modification, and as far as known, it is between these and science, not between the Bible authors and scientists, that the warfare has been carried on.

An illustration of this truth is furnished by the Old Testament story referred to. Already Michaelis pointed out that the Hebrew author recorded the fact, not that the wife of Lot was transformed into a pillar of salt, but that "to her was a pillar of salt," which he takes to mean that her posterity raised a monument of salt rock in her memory. If this interpretation be adopted as correct—a question for Hebrew scholars to decide—the whole argument as to the mythical character of the narrative melts away.

It is no wonder, however, that theologians have assumed a conservative attitude towards the discoveries of science. It is partly the fault of the votaries of science themselves. Many of them have given out as facts their own suppositions founded on imperfect explorations of the various fields of knowledge.

This has been so generally recognized that new theories have always found opponents, not only among theologians but among the highest scientific authorities. Darwin's most irreconcilable antagonist was per-

haps Agassiz, not the priests. Sir William Simpson's work on anæsthetics was pronounced a disgrace to the Edinburgh University. On the other hand some of the foremost votaries of science have been theologians, as for instance Copernicus.

The warfare science has had to wage has never been against true religion. It may have had to overcome conservatism and superstition, but these are no distinguishing mark of the believers, in a religious sense. The doctors of the various sciences have shown no more forbearance toward new ideas than did the theologians when they happened to control affairs of mankind. By leaving this fact out of consideration an injustice is done that should be foreign to a historical work claiming impartiality as one of its merits.—*Deseret News.*

THE TYRANNY OF ARRANGEMENTS.

Li Hung Chang found many strange and unexpected things in Europe, but we suspect that what seemed to him the strangest of all was what may be termed the tyranny of arrangements. Here was a force of which the Asiatic world knows very little. In the far as in the near East, men, or at any rate great men, do pretty much as they like—or at any rate they conduct their personal affairs with freedom from external restraint. Of course no one not a sultan or an emperor is absolutely free to change his mind twice in ten minutes, or to do exactly what he likes at the moment. If Li had been summoned to the palace, to the palace he must go. Short, however, of the commands of those who have the right to command, men in the East hold themselves free to do what they like at the moment—the great man in almost everything, the small man in as many things as he can. How different from what happens here! Here the greater a man is the less he is able to do exactly what he wants to do—that is he is trammelled by a mysterious external force which overrides his will.

This external force is not the will of another man, or one of the forces of Nature, or mere blind fate. Instead, it is a purely human product, and men call it "arrangements." If any special personal desire conflicts with this great Juggernaut, it is the personal desire which is squeezed out of existence, not the arrangements. When once arrangements have been made nothing can stop them, as Li Hung Chang found to his amazement. One day he wished to put off a railway journey for a couple of hours, and prepared to carry out his intention. Immediately he found himself in conflict with the great force of our modern life. The arrangements already made forbade his changing his plans, and after a short, sharp struggle Li had to own himself beaten, and to give way. He found that though in China a grand secretary might suddenly change his mind in regard to arrangements, he could not do so in Europe. Possibly it was a consolation for him to find that he shared his thraldom to arrangements with all the emperors and kings of the West. Sovereigns are, indeed, peculiarly under the sway of arrangements. So complete, indeed, is their submission to the tyranny that they often endure the greatest possible bodily suffering and inconvenience in carrying out its behests. It is said, for example, that the

late Czar suffered greatly in health because of his inability to resist palace arrangements which put too great a strain upon him. When once arrangements have been made for a court festival they go on, crashing, it may be, over the bodies of men and women as go the guns over a battle-field. The king may feel so wretchedly ill or unhappy that the idea of a pageant is utterly loathsome to him, but if the arrangements have been made he must go through the ordeal. Nothing but absolute inability to put on his uniform will prevent him from keeping his appointment.

Of course the European monarchs manage to secure plenty of time for pleasure and sport, but these are only sandwiched in, and are also mapped out beforehand. The king cannot say, "I will shoot whenever I feel inclined." Instead, he says, "I will arrange to shoot on October 4, 5, and 6, and these days must be kept free for that." The king may, no doubt, get just as much pleasure out of his prearranged day's shooting, but the fact that he has to settle it all beforehand would seem to an Asiatic entirely to destroy the pleasure. What the Asiatic wants is the immediate and visible action of his supreme volition, and that, owing to the tyranny of arrangements, the king can never get.

We have taken royal people as our examples of the tyranny of arrangements, but in their small way the small people suffer nearly as much. If Mrs. Ponsonby de Tomkins has arranged to have an "At home," she will have her party though she has to stand in a low dress at the head of a draughty staircase with a temperature of 34. Smith, again, suddenly finds that he ought to stop in town and attend to a very serious and perilous development in his business. It is ten to one, however, that if all the arrangements have been made for his annual holiday, he will take it and risk the consequences. The Whips, again, know something about the tyranny of arrangements. When once the members have made arrangements to leave the town, leave it they will. The Government to which they are sincerely attatched may be liable to fall, but they care not, or rather they feel that obedience is required to a higher power. They are impelled by an irresistible force to carry out their arrangements, and carry them out they do in the face of every obstacle. Truly there is no such power in the world, and he would be no fool who should say, "Let who will make the laws of the land if I can make the arrangements."

GENERAL NEWS.

Sixteen lives are reported to have been lost in a tornado which swept the whole of lower New England on Sunday night, the 20th inst.

The Pope, in an Apostolic letter, states that, as the result of long exhaustive study, he now confirms all the decrees of his predecessors, and proclaims ordinations made according to the Anglican rite to be absolutely invalid.

The Czar and Czarina of Russia, arrived at Balmoral, on the 22nd inst., "The Czar has arrived in Scotland at an interesting moment," says the Liverpool *Post* of the 23rd inst., "To-day the Queen has reigned over the British people longer than any of her predecessors."

The position of the French in Madagascar is, according to their own newspapers, very

far from satisfactory. The correspondent of the *Temps*, writing from Antananarivo a month ago, says:—"The situation becomes worse and worse daily, and the extent of the insurrectionary movement is very considerable."

Mr. Tom Mann arrived in Hamburg on Tuesday morning, September 15, to address a meeting of dock workers in connection with the International movement which is being promoted in England with a view to a universal strike. On landing he was received by the police, who carried him before the Consul-General, and the legal steps were taken for his removal from the country.

The annual meetings of the British Association commenced on Wednesday evening, September 16, at Liverpool with the delivery of an address by the President for the year, Sir Joseph Lister. He took as his subject the interdependence of science and the healing art, which led him to dwell upon the use of the Röntgen rays in connection with fractures and dislocations; upon the services rendered to the surgeon by anæsthesia, of the discovery of which this is the jubilee year; and upon the researches of M. Pasteur and M. Koch.

Reports have been received that a great earthquake ravaged the northeast provinces of Japan on the night of August 31, destroying the town of Rokugo and other towns in that section. Thousands of persons are reported to have been killed and many more injured, while the damage to property is incalculable. On the same day of the earthquake in the north of Japan, the southern coasts of the country were swept by a typhoon which destroyed a vast amount of property and caused the loss of many lives. The territory visited by the earthquake was similarly ravaged last June, when many towns were destroyed by an earthquake and an accompanying tidal wave, which caused an estimated loss of 30,000 lives.

A tornado struck Paris at 2:30 p.m. September 10, killing several persons, injuring many others and doing great damage to buildings, public and private, and other property. Omnibuses, cabs and stalls in the streets were overturned, trees were blown down, store windows were broken, barges were sunk in the River Seine. Many persons were injured on the Rue Turbigo, the Place de la Republique, the Place St. Sulpice and the Boulevard St. Martin. The greatest damage was done at the Palais de Justice.

There has just died in Liverpool John Geddes, who was once the hero of a rather stirring incident. In 1861 a very old building in Edinburgh which contained about twenty tenants fell. The Geddes family was among the occupants. Although many lives were lost, several of the inmates were rescued in a remarkable manner. The accident occurred on a Saturday, and on Sunday the crowd became so great that the Provost sent for and received the assistance of a company of the Cameronians from the Castle to aid the police in keeping order. Under great risk, the work of excavation was carried on during the whole of Sunday. For several hours the rescuers had labored to reach the little boy Geddes, guided by his voice. While the men were clearing away the *debris*, Geddes was heard to shout, "Heave awa', lads; I'm no deid yet." When a new tenement was built on the spot where the house fell, a bust of young Geddes, with these words, was placed above one of the doorways.

The arrest at Boulogne of Tynan, the "No. 1," believed to have been the moving spirit in the murder of Lord Frederick Cavendish and Mr. Burke in Phœnix Park, Dublin, in 1882, together with the apprehension at Glasgow of a man named Bell, and of two other men at Rotterdam, will, it is expected, reveal a plot for wholesale dynamite outrages in this country by American-Irish Fenians. All the arrests took place between Saturday evening and Sunday morning, the 12th and 13th. The Rotterdam prisoners had rented a house at Berchem, a suberb of Antwerp, which they had converted into a manufactory of explosives. The Scotland Yard authorities were apprised by their agents in the United States of the hatching of the plot, and the four men, who came to Europe by different routes, were dogged by detectives, who arrested them as soon as their nefarious designs were approaching consummation. It is stated that the prisoners were in league with foreign Anarchists and Nihilists, and that an attempt on the life of the Emperor of Russia during his visit to this country was a part of the scheme.

The walls of Constantinople are being placarded with demands for the deposition of

the Sultan. The street patrols are being strengthed, especially in respect to cavalry. Troop-ships disturb the stillness of the Bosphorus every night as they move off laden with Armenians who are professedly on their way to their former homes at the ports of the Black Sea. It is rumored that many of the wretched *deportes* are drowned on the way, and that murders of Armenians in their houses continue, for two hundred bodies were carted to the cemetery in one night. The Porte has addressed to its representatives abroad telegrams stating that about 236 Ottoman soldiers and officers were wounded during the recent disturbances fomented by Armenian revolutionaries in Constantinople, while about the same number were killed. A statement, communicated to Reuter's Agency from "Turkish official sources," says that nobody in Constantinople can understand the blind rage which seems to have taken possession of a portion of the English Press with regard to the Anarchist outrages of the Armenian revolutionaries in Constantinople. The proceedings of the Armenians are described as part of a "gigantic league of ruffians against every regularly-constituted government in Europe," and their operations are said to be a repetition of the plans of the Fenian dynamiters against England twenty years ago. Constantinople is much quieter, and the public excitement has diminished.

The reply of the Porte to the Collective Note presented by the Ambassadors on the 1st inst. is published. The Porte deplores the scenes of disorder which occurred, declares that they were provoked by Armenian revolutionaries, and strongly repudiates the assertion that the individuals who gave themselves up to acts of pillage and other misdeeds constituted bands whose organization was known, if not directed, by the agents of the Government.

News has been received at Constantinople that a massacre of Armenians occurred at Eguin, in the vilayet of Kharput, on the 15th and 16th inst. Kurds attacked the Armenian quarter, and killed a large number of the inhabitants, subsequently pillaging and firing the houses. A number of Armenians succeeded in escaping to the mountains. Accounts received by the Porte state that 600 Armenians were killed, and that the outrage was provoked by the Armenians themselves, a small number of whom fired into the Turkish quarter.

Europe presents no spectacle more extraordinary than the contrast between the nerve of the Spanish people and their incapacity in action. For eighteen months they have endeavored to reconquer a revolted colony four thousand miles away, and have in the effort used and consumed resources such as it was hardly believed outside Spain that they could have called up even to resist invasion. They have actually forwarded to Cuba two hundred and ten thousand regular troops, sufficiently equipped, a force nearly three times as great as that with which this country met and quelled the Indian Mutiny of 1857, and more than three times as great as the White garrison which holds the Indian Empire. This army, sufficient, one would think, for a defensive war against France, accomplishes nothing, but the Spanish statesmen lose neither heart nor hope. They are wholly uncheered by victory, they know that their soldiers die like flies, and they are told every week that the rich island is becoming a desert, that three-fourths of it are going out of cultivation, that the settlers are quitting in thousands, while those left behind are joining the insurgents, that the whole expenses of the island must be borne for years by Spain, and that every month increases the chance that the American Republic, with its limitless resources for war, will intervene; and still, with a tenacity which Englishmen cannot but admire, they refuse to relax their hold. Be the results what they may, they will make no terms till the rebels have submitted unconditionally. The insurrection in the Philippines may prove even a greater blow to Spain than the insurrection in Cuba. They are twice as far off, they have never been thoroughly subdued far less civilized, they contain tribes which have often fought desperately against Spanish misgovernment, and they are threatened by Japan, who, though not strong as the United States, is probably stronger at sea than Spain, who is far more unscrupulous than the Union, and who, instead of any languid desire that the Philippines should be free, has a passionate desire for their possession. The Japanese believe that they must find fresh territories somewhere or their